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ABSTRACT

A cooperative project of Warren Wilson College, North Carolina, the College for Human Services, New York, and Merrimack Valley Branch/University of New Hampshire on the topic of leisure and liberal education is described. The project is part of "Change in Liberal Education," a network concerned with the renewal of liberal education. The colleges formed a task force and conducted a workshop on the future of work, leisure, and education. Participants from colleges, government, industry, and labor identified a set of themes indicating the broad perspective necessary to understand relations between the world of work and the institutions of education. The themes are as follows: the increase in potency of individual choice in learning and work; the redistribution of power and opportunity and the means for acquiring power and opportunity; and the whole person rather than one-dimensional persons. The report includes: a short description of the three participating colleges as an indication of their alternative approaches to the relationship between work and higher education; historical information on the relationship between higher education and its role in American society; a recommendation for alternative approaches in liberal education; and an annotated bibliography. (SW)

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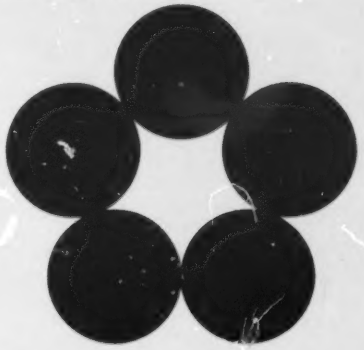

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RESOURCES FOR RENEWAL:

LIBERAL EDUCATION FOR WORK

AND LEISURE

Ewell J. Reagin

CHANGE IN LIBERAL EDUCATION

An action-research project for the renewal
of undergraduate liberal education

Sponsored by

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PREFACE

This is one of a series of reports, Resources for Renewal, a product of the Project Change in Liberal Education (CLE). Each report in the series is based on the work of one of the seven CLE Task Forces:

Liberal education for work and leisure

Alternative curricula for liberal education

Liberal education for values and human development

Liberal education for nontraditional learners

Change strategies and educational futures

Management of change and professional development

Evaluation of liberal education

Problem-solving task forces focus the work of the CLE Network. From within the broader project, self-selected groups of faculty members, administrators, students and interested persons outside of higher education form the task forces. They share information, provide mutual support and criticism and engage in collective problem-solving on significant issues they face in their institutions. The shared purpose which binds them together, and task force to task force, is renewal of undergraduate liberal education.

Members of Task Forces are among the hundreds of people at 30 colleges and unversities in CLE. They come from most academic disciplines, represent all ages, academic ranks and geographical areas. Some of the colleges are deliberately experimenting institutions. Most do not claim that title. The institutions cover the

spectrum of American higher education. All are actively creating an alternative curriculum for undergraduate liberal education. All have progressed. After the first two and a half years there are new programs in being serving over 17,000 students. Participants have used the Task Forces to solve conceptual and practical problems in order to translate theory to practice in living institutions.

This series of reports presents the issues confronted in the Task Forces. The authors are CLE staff members who coordinated and facilitated Task Force activities. From their perspective, they have attempted to link the practical concerns for renewal at specific institutions as expressed by Task Force members to broader conceptual issues. Each identifies people, programs, books, or other materials which have proven useful to CLE participants.

It is in the lives of those who shape a given institution that renewal of liberal education begins. From an idea or a felt need the process must be translated into practice. The social, economic and political reality of a given institution must be confronted. Creation of alternative curricula cannot be done otherwise. The experience of those in the continuing CLE Network is offered as a resource for those who seek renewal in other colleges and universities.

Francis J. Wuest
Project Director

Washington, D.C.
Summer 1977

I. INTRODUCTION

Change in Liberal Education is a network of relationships among people at colleges and universities committed to renewal of liberal education, a central staff, and persons from other institutions who share these purposes and values. This network is designed to provide support through sharing problem-solving, experiences, ideas, and commiseration. The activity of the network is action-research--inquiry grounded in experience and leading to direct evaluated action.

Three colleges--Warren Wilson College, College for Human Services, and Merrimack Valley Branch/University of New Hampshire--selected the theme of work, leisure and liberal education as a central concern for their action-research. Their interest led to the formation of a task force focused on this issue. Among the activities of the task force was a workshop on the future of work, leisure, and education. Participants from colleges, government, industry and labor identified a set of themes indicating the broad perspective necessary to understand relations between the world of work and the institutions of education. Before elaborating those themes, I give a short description of the three participating colleges as an indication of their alternative approaches to the relationship between work and higher education.

The three colleges each incorporate work into their educational program--but in contrasting ways. They are distinctive examples of efforts in contemporary higher education to come to terms with the pressing problem of liberal education's relation

to the world of work with questions regarding an appropriate preparation of students for entrance into life-long work careers.

Warren Wilson College, Swannanoa, North Carolina, has for 80 years had an on-campus work program as the distinctive characteristic of its education. All jobs are within the college community and provide for maintenance of college facilities and programs. Faculty as well as students are asked to work for the good of the whole community. This shared activity gives an expected distinctive quality to human relationships. For example it is helpful to know that the Dean of the College spends his allotted time working on the pig farm.

Work derives its educational value as an aspect of community life. Students and faculty assume jobs, however menial they may be, which are necessary for community support. Community experience is the primary learning at Warren Wilson, and work is an invaluable part of that experience. Students learn to value work because of its relation to the experience most valued, the community. That is one of the strengths of this approach. A possible weakness is that some students who leave the college cannot locate other communities which infuse work with comparable values. Any educationl program using work as an integral part of the curriculum must examine the long-term consequences of the picture of the world it portrays.

The College for Human Services, New York City, is a recent innovation in professional education, already recognized throughout higher education as a potential model for the future. The program offers a two or three years masters degree for the new profession of human services. In this approach, liberal education

is given meaning through integration with professional education. Primary emphasis is on the profession, liberal learning or humanistic concerns are introduced into the curriculum in direct relation to the skills required of the human services professional. Through this approach, work is defined through a humane perspective, with the intent to educate professionals who are dynamic and developmental, efficient as well as effective.

Each student is placed in a "service career" position where she/he works for three days each week. The remaining two days are spent in the classroom. Through involvement in the work-a-day world and continuing reflection on the experience, education in the college is an active attempt to achieve new structures in human service practices and institutions.

A sophisticated philosophy based on analysis and interpretation of recent history of higher education informs the college's approach. The majority of programs in higher education are substance and discipline oriented, with the purpose of injecting a certain amount of knowledge or data into the individual recipient. A second, more recent, style of American education is student-centered, trying to respond to recognized developmental aspects and needs of the individual student. This approach has stressed independent study as a basic form of education. The College for Human Services represents a third style. Using field theory as a model, the College insists that a change in the context, (in this instance, the work place) must take place as a part of the education of the individual. Essentially, this model tries to move beyond the individual as a unit of education and conceptualizes the process in terms of

collectives, groups and communities.

The Merrimack Valley Branch/University of New Hampshire, in Manchester, is a recent addition to this state's system of education. It is the only public two-year college in the state and is designed primarily for adult learners outside the usual 18 to 22 year old range. A large portion of the student population is already working in full-time career positions.

Still in its developmental and formative phase, the program intends to fuse general education with a cluster of career-preparation programs. The faculty uses interdisciplinary liberal learning as the linkage to career education. Many programs will be contracted with private colleges in the area who already have active career programs.

As representatives of these three colleges talked about work, leisure and education, it became apparent that no one model could be considered normative. Rather than attempt to impose a single model, we sought to identify issues crucial to future efforts to interrelate work and education. Such questions as, "Which of the intellectual and programmatic issues are most critical to effective development of education programs?" needed, if not answers, clarification. It is difficult to identify criteria by which such questions and their answers may be approached.

From these discussions the participants may create a context in which reflection could take place. An alternative context was chosen, since it was felt that new forms of liberal education require alternatives to present approaches to planning, curriculum design and problem-solving. Accepting traditional

forms increases the likelihood of finding familiar answers and proposals. New needs and changing circumstances require fresh forms and more effective methods of reaching traditional goals. We drew on Ziegler's Pedagogy for Futures Invention.[1]

Thirty participants, representing education, government and research institutes, convened in a 30-hour workshop to "invent the future." We included representatives with different experiences in an effort to help overcome institutional isolation. In this context, by openly deciding the world of the future which we intend to create and examining its underlying values, it is possible to overcome some of the distance separating us in the present.

Three recurring themes about the future of work and education are evident in the products of the workshop. Taken together, they outline a broad context in which present discussion of work and education may take place. They shift the debate to another form from which we gain greater insight into the questions we face. These themes must be kept in mind as we explore future relationships between work and education.

Theme 1. The increase in potency of individual choice in learning and work.

This theme focuses on the creation of distinct options in work and education meaningful to the individuals, with opportunities for each person to choose among available options. Also implied in this theme is the opportunity for an individual to create his/her own options when appropriate ones do not already exist to suit personalized needs, circumstances, abilities, etc. The unifying

[1] Ziegler, W.L. Planning as Action: Techniques of Inventive Planning Workshops. Educational Policy Research Center, SURC Syracuse: NY 1974.

concept underlying different manifestations of this theme is the role of the individual in defining needs, goals, methods, contents, and conditions of work and learning.

Theme 2. The redistribution of power and opportunity and the means for acquiring power and opporunity.

The first theme focuses on the micro-level, dealing with power exercised over the direct, personal and immediate aspects of our every day lives. This theme refers to power increased in public services including educational opportunities, mechanisms for increased citizen participation in governmental decision-making, industrial democracy, etc. Recent legislation in West Germany affecting "co-determination" by workers and management of industrial policy, is an excellent illustration of this theme. It is broadly concerned with power in the form of money, access to education, information, communication media, etc., and the processes of government, business, organized labor and education which provide access to the use of power.

Theme 3. The whole person rather than one-dimensional persons.

In developing this theme, participants sought to avoid viewing and treating the individual in one-dimensional terms (e.g., the individual as learner, or as worker, or consumer; or focusing on one motive, e.g., economic vs. social vs. self-actualizing). Rather, the individual is recognized and responded to as complex, motivated by many different concerns, and as having several different, often equally important roles (worker, learner, lover,

citizen, etc.). The full realization of human potential through these various roles and the effective integration and smooth transitions between them is a central and essential educational and social concern.

II. HISTORICAL BACKGROUND

History records an ambivalent relation between higher education and its role in American society. As Henry Perkinson has so well developed in his study of the Imperfect Panacea[1], basic changes in purpose have marked the course of education's development. In considering the present challenge to purpose, most clearly focused in the issue of education's relation to preparation for work, it is enlightening to review the series of fundamental changes through which society has already traveled.

In its earlier days, education was intended to be a basic civilizing force for protecting society from a reversion to the "savage state," as surrounding society was intepreted. As society stabilized somewhat, education turned to preparing young people for the unexpected opportunities awaiting them in an undifferentiated society. The War for Independence brought with it new political responsibilities--to fashion the first new nation--and the major function of education shifted to that of preparing the populace to fulfill roles as citizens in the new state. In the age of the common man, prior to the Civil War,

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[1] Henry J. Perkinson, The Imperfect Panacea, New York: Random House. 1968.

as Perkinson says, education lost any function: What reason was there to go to college in an age prior to credentialism? With rapid industrialism following the Civil War, economic opportunity dominated the country and education was appropriated as a major subsidiary of the market place. Whereas previously the job provided a test of ability, now the schools provided the testing ground. By 1910 (and it continues today) vocationalism dominated education as well as the rest of society.

At the turn of the century manual arts teachers argued that young people should be taught the skills of a group of trades. They recognized the dangers inherent in providing narrow specialization in one trade only. Manual arts teacher urged that public schools not become "trade schools," for they knew from bitter experience that most workers would need access to a variety of job opportunities during a lifetime.

It is a mistake to assume that our generation is the only one in which workers have to make job changes during their life career. As Tamara Hareven has made clear, "late-nineteenth century work careers meandered about. Permanence on a job was rare among the majority of the working population, what we would regard today as a disorderly career was then often the norm." If we were capable of truly humane views of our existence rather than continued bondage to a market-orientation, we would recognize that the long periods of unemployment which have characterized industrialized society have been times in which the worker needed greatest flexibility.

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[1] Tamara K. Hareven, "The Last Stage: Historical Adulthood and Old Age," Daedalus, Fall 1976.

More education is needed for unemployment than for work! If education had served earlier generations and could now serve to prepare workers for humane unemployment, its contribution to quality of life would override our devotion to gearing skills to the needs of corporate industrialism.

In other words, education's responsibility to meet the needs posed by career changes is not unique to the last quarter of the 20th Century. Similar needs have long been a part of industrial work life; we are just now becoming aware of them and to some extent sensitive to the human and social impact. Hareven makes this clear in summarizing the career of industrial workers:

> they experienced their first retirement or career-change in their middle or late forties, as years of exhausting industrial labor begun at an early age began to render them 'useless'. In the last third of their lives even highly skilled workers were forced into temporary jobs in unskilled occupations, after having spent the better part of their lives in efforts to move up the ladder . . . The major transition in the work life was not necessarily the complete termination of the individual's work career but often the move to a temporary semi-skilled job while still in his forties or early fifties.

For countless small businessmen and workers, the depression of the 1930's precipitated major career changes. Few life-long career education programs were available to help them through traumatic readjustments.

Today labor union leaders expect a future in which there will be more uncertainty about jobs rather than less. A world is anticipated in which instability characterizes the economic sector and fast changing job possibilities the working world. The labor

movement foresees that the worker will need to be more flexible and adaptable and that entering the job market as a narrowly specialized person will not serve the worker's self-interest.

The success of educationalism has plummeted inexorably toward specialization, thus contributing to the present crisis. As Fred Hechinger commented in the New York Times, "As higher education becomes the passport to power, the independence of educational goals and content is threatened by off-campus considerations and pressures. This, more than anything else, explains the crowding out of the generalist (or liberal arts) education and the crowding in of career-power-oriented specialization. If higher education is the passport to technological and managerial as well as government power, then the liberal arts content of education may quickly come to be regarded as the non-functional and therefore superfluous remnant of the ornamental past."

The direction of industrial society, even post-industrial society, has been clear since the beginnings of industrialism and becomes starkly obvious with the advancing age of technology. The philosopher, viewing the problem from within the tradition of Newman, recognizes that there are two poles of living--on the one hand, efficiency and adaptation and on the other, appreciation and creativity. Both poles are essential to a full life and to full personhood. But, a technological society tends to place the technical pole of efficiency and adaptation at center stage, while gently edging the non-technical generalist toward the wings.

An example is offered by the contemporary dilemma of the

Gentleman in English society. In recent years the English have been forced to recognize the inefficiency of the Gentlemen in a technological society. The very essence of the Gentleman is that he is an Expert in Nothing. He is a generalist. Efficiency is not one of his outstanding values. Yet, in England, efficiency has become a major criterion of industrial life. Education, long responsible for fashioning the Generalist-Gentleman, must now respond to society's pressing need to produce specialists.

These historical generalizations provide a background for understanding an even broader commentary, best summarized by Durkheim, "The man whom education should realize in us is not the man such as nature has made him, but as the society wishes him to be; and it wishes him such as its internal economy calls for."[1] Durkheim leaves no room for ambivalence, "our pedagogical ideal is in every detail the work of society. It is society that draws for us the portrait of the kind of man we should be, and in this portrait all the peculiarities of its organization come to be reflected."

Durkheim's words underscore the critical necessity of resolving the issue of work and education as it has developed through American history and as it remains now. The core concerns are the quality of society in which we are to live, the direction in which society appears to be moving, and ultimately, the kind of person we choose to be. The debate over career-education versus liberal education has as its real, but hidden, agenda, the issue of whether we will continue to allow society through education to

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[1] Emile Durkheim, Education and Sociology. Glencoe, Ill.: The Free Press. 1956. p 122.

dictate the person we are to be.

In this instance, society through its economy and under the banner of career-education, is presenting "worker" as the model for what it means to be a person. Worker is not conceived as one role among others--it is the model or image by which each person understands who he/she is. The adoption of worker and work in such exclusionary definitions illustrates the dominance of the economy over all other aspects of social and human life. As the literature of career education is reviewed, it becomes increasingly clear that this view of human life is implied in its educational theory and direction. It cannot be argued that career educators consciously intend to promote such a stance, but it is increasingly evident that this is the outcome and impact of career education on the educational system and the society it serves.

Liberal education resists the directions of career education and refutes the dominance of "worker" as a definition of self-concept. The tradition of liberal education defies criteria of usefulness, efficiency, or specialization. Education, learning, is sufficient unto itself. Liberal educators can never assent to a statement that, "the whole purpose behind career education is that we can no longer afford to send people to school just to send them. They have to have purpose, and that purpose is preparation for careers."

A strong aesthetic strain in the liberal education tradition asserts that enjoyment for its own sake is a good. Education does not have to be of use to something else in order to earn its right to be. This posture is one of receptivity and relaxation. The struggle to organize all things toward some goal is quieted and

things are allowed to happen. There is a leisureliness to being human in this tradition that rejects our rush to manipulate things in "practical" ways. With our penchant for organizing things in manageable ways, we narrow our human scope considerably.

To organize the whole of things is beyond our human capacities. Yet, if we are to use them, things must be somewhat organized. Thus, we shorten our gaze, narrow our horizons, whittle life and learning down to "manageable" size. In so doing, we produce "workers", specialists, and educational departments and disciplines. We need to be aware that this is what we are doing in order to entertain alternatives and to have a choice of action.

Leisure, as embodied within the liberal learning tradition, is not a matter of "free time" or non-working time. Leisure is an attitude, a perspective, an approach to work and life. Leisure is an appreciation for the wholeness of things. The wholistic perspective comes only with a style of relaxation in which we enter into the receptive mode. To be fully human we become aware of the organic wholeness to things and participate fully in that organic wholeness. The paradox which is difficult for us to accept is that when we actively struggle to impose wholeness on the world, the world becomes small and fragmented; but when we relax and listen, the world speaks to us of its wholeness, and the interrelations of parts to whole becomes transparent.

III. A RECOMMENDATION

The overall impact of the historical, sociological and philosophical considerations argue for alternative approaches in liberal education. The dominance of vocationalism in the schools and higher education should be balanced by a broader view of what it is to be fully human and how we are to lead lives of high quality.

Movement in this direction is not easy. Vocationalism not only dominates, it pervades liberal education itself. In recent years approximately 40% of all undergraduates enrolled in what we consider the liberal arts--social science, natural science, and the humanities--prepared for graduate study in their field of concentration. In reality, their career education begins when they first "major" in a discipline to be pursued in graduate study.

Another 7% of undergraduates are enrolled in traditional professional schools of study such as Medicine, Law and Divinity. Forty percent are engaged in one of the newer professional schools such as Business Management and Engineering. An understanding of education as vocationalism has led many young people and their parents, and too many of their mentors, to conceive of higher education as an essential step in the career ladder. It finds expression in the values, goals and behavior of most professors, not just those who are advocates of career education.

Undoubtedly, many faculty and administrators are led to develop career programs in response to the uneasiness felt by some students in face of an uncertain job market. Pressure of this nature

can be severe in times of high unemployment. There has been much criticism of educational programs for an inadequate match between job needs and educational resources. The implication is made that as job needs change, educational programs should shift in direct response to the market.

It is understandable and commendable that faculty, confronted with a choice between programs that provide job skills, credentials, and some promise of entrance into established careers or a liberal education without any apparent job potential, should choose to provide career preparation. When the faculty is responding to student demands it appears the only humane thing to do. The student is faced with the elemental need to get a job and to hold it. Such needs are primary to survival in a work-oriented society. Some institution of society must provide training in the necessary skills and education has received the mantle.

However, when we turn from the needs of the individual student and instead analyze the economic system and the social role of an educational institution, we get an entirely different picture. Unavailability of jobs in our society today is a matter of broad social failure and does not represent the failure of education as a social system. In no sense can unemployment be attributed to the uselessness or frivolity of liberal learning. To reshape education in response to unemployment, and to reform liberal education according to the principles of career education, in response to a social failure that will not and could not be remedied by reform in the educational system, is to weaken education rather than strengthen society.

In the face of the social pressures on liberal education and the influence of a well-entrenched concept of career education, we need an alternative function of liberal education. Such an alternative concept needs to be formulated in relation to the needs and direction of the economy. We can no longer interpret liberal learning as if it had no relation to the work-place or had only a subservient relation to the economy.

An alternative concept of function will focus on the skills necessary to maintain human qualities in the work place. Such a concept will argue neither for the transcendent purity of liberal learning nor will it accept, as a purpose of liberal education, career education's concern to provide work skills for the economy. That is, liberal learning is not concerned solely with skills to be used in one's free time outside the boundaries of work. Liberal learning is concerned with those skills by which one is human in the work-place as well as in other life situations. Less these remarks make liberal education sound like a set of survival skills, it can be indicated that liberal learning includes a concern for humanizing the work-place.

The three themes identified earlier in reflecting on the future of work and education are suggestive of the disciplines necessary to fulfill an alternative function of liberal education in relation to work. A restatement of the disciplines will serve to point toward curricular possibilities for change in liberal education.

A. Skills of self-empowerment.

The first theme describes the need for a redistribution

of power to the individual. A pervasive feeling throughout our society is that of powerlessness. There has been a broad erosion of the sense of being able to determine one's own destiny. The individual feels that life has been shaped by forces over which there is little personal control or even influence.

Students, as they enter colleges and universities, find it difficult to experience their own values or to believe that a future can be selected which is expressive of personal value choices. The freedom about which liberal learning has traditionally taught comes only when the person experiences the reality of values about which there is personal conviction. A liberation of the person occurs when it is realized that those values can become the basis for designing and acting in the future.

The goal of liberal education is that the person have power to choose his/her own work, and to form the work-place according to personal values and desires. Such power will not be generously given to the individual. There must be an empowerment of the individual whereby self-initiation takes place. Martin Luther King, Jr., used to say that when the person acts like a Man, the world will adjust to the person. The world treats you as a person when you act like a person. That is a succinct statement of the goal of liberal education.

Curriculum reform toward this goal will take place when the discipline of the imagination is recognized as a legitimate function of liberal learning. Through the imagination the future is grasped and made our own. Tactical reason can discover modes

of action by which we can possess the future created by imaginative reason.

Related to the discipline of imaginative reason is the process by which the individual clarifies and strengthens personal values. Sensitivity not only to values held but to the process by which values change and are fashioned within personal life is a prerequisite to self-empowerment. To be effective in this area liberal learning must overcome its timidity about the relation of personal dimensions to discipline of the mind. This timidity is reflected in such mundane matters as our continued inability to recognize the full partnership of all learning resources, counselor teacher and administrator. In many instances, there continues to be blindness to the full context in which learning takes place and the way in which many skills are necessary to fashion the full dimensions of the learning context and process.

Personal empowerment is the distinctive arena of liberal learning. A combination of clarification and appropriation of one's personal value system, with the disciplining and freeing of the imagination, can release skills by which the person can be creative of a personal world. These are disciplines necessary to the self-actualization of personal power. They will serve to contribute to the maintenance of human qualities within the work-place.

B. Redistribution of Power.

The second theme described the need for a redistribution

of power among social institutions. It is apparent that the individual labors at enormous disadvantage in a society where the majority of power is lodged in institutions dedicated to something less than human qualities. A redistribution of power among social groups is necessary if the individual is to be free to choose, develop and maintain human qualities and purposes. To cite only one glaring example, a reallocation of power from the continuing vastly wasteful programs of our national defense program is essential. It is simply not imaginable that a society can become sensitive to human qualities of self-renewal when a domineering portion of its productivity is allocated to the destruction of human existence.

It is a truism that such redistribution of power will not happen by itself. The function of liberal learning, in recognition of this theme, is to provide skills by which social change can take place in our society. Under the present circumstances in which economic productivity contributes to ever deepening expressions of meaninglessness, social change within the work-place must precede greater productivity.

The capacity to initiate renewal and to direct its orderly progress is a skill of liberal learning. The initiation of change relates to the disciplined imaginative reason as well as technical reason (by which we develop tactics for gaining the goals of imaginative reason). In this instance, the imagination serves to free us from our present situation. Through the imagination we can conjure alternative possibilities for ordering our social existence. The imagination draws on memory for alternative images through which

present reality can be replaced or redrawn. Just imagine! It might be possible that society could be informed throughout its parts by a concern for the support of self-renewal. Maybe learning could be the purpose of human social existence. Could learning replace profits as the goal of economic life? Could learning replace power as the goal of politics and government? Could we have a society in which meeting of person with person, the sharing of experiences, is the reason for living?

Eliciting such images of a reordered society is enriched through history, e.g., reflection over the ideals of Greek culture, the Paideia, suggests radical reordering of our social ideals. Utopias from all ages stimulate the imagination with new visions of how human existence can be informed and ordered.

Curriculum change in these directions needs to find new ways by which the social sciences can be related to the humanities mentioned above. The social sciences provide new skills for ordering change. But if they are kept apart from the rich images of history, art, literature and the disciplined imagination, the social sciences become part and parcel of an efficiency-dominated society. Liberal education has the opportunity to integrate the social sciences as a contribution to the discipline of imagination.

We can speculate on possible outcomes of changes in liberal education suggested above. Most efforts at reform of the work-place in the past have been essentially efforts to ameliorate negative impacts on the worker. Liberal education suggests something more positive. The change suggested in the work-place is one of purpose.

The question of whether we live to work or work to live is subtly transformed in the context of liberal education. Work itself becomes so changed in this imagery that to work and to live are one and the same. In that changed framework, work is put in the context of leisure, rather than alongside it. The purpose of work becomes the self-renewal of all its participants, that is, their continued growth and self-transcendence.

If such vast changes are to take place in our society, the skills of social change, its initiation and its direction, must become an integal part of the purpose of liberal learning. The skill to direct social change will be understood as important and as distinctive a skill as the capacity to make choices concerning the ends of the process.

C. The whole person.

Among the three goals, this, in my judgment, is the most important. The critical problem in present society and in education is the pressure to accept "worker" as the ideal image of what it means to be a person. Career education as a reform movement within education implicitly promotes this definition. Its acceptance and its dominance would be tragic, not only for education, but for society and for the future of humanity.

Many educational models can serve the goal of the whole person--our concern is not so much the mode but the purpose. If preparation of the worker is taken as the purpose of education, then the mode of educational process will lead to a truncated person.

A person less than whole will lurch into society to serve a social system which is less than human. Education must make plain through its process and substance that the value of the person is in being rather than doing. The mode in which process and substance are realized is a matter for invention within the values, goals, resources and expectations of the people who constitute a specific college.

IV. SUMMARY

The purpose of liberal education is to educate the person who will humanize the work-place. In the future, as anticipated in the CLE Futures Invention Workshop, there will be three demonstrable results of liberal education which satisfies this purpose.

1. The person will have learned the skills for self-empowerment.
2. The person will have learned how to initiate social change and be part of it, directing it toward human goals.
3. The person will appreciate his/her wholeness and know that she/he can neither be reduced to any one social role, nor to the sum of all social roles.

Those who seek to redress the imbalance in career education and liberal education channeled narrowly toward professionalization will explore curricular alternatives. They exist. They can be adopted elsewhere. New models of potential importance are within our reach. They will be created if they fulfill our intentions for the future.

ANNOTATED BIBLIOGRAPHY
EDUCATION, WORK AND LEISURE[1]

What is the meaning of work and leisure in our lives? How have these concepts changed over time? What is the role for career education in a liberal arts setting? Do we have a new definition of work and leisure more appropriate to the modern condition?

These are some of the questions that have concerned me in preparing this bibliography. I have cited in the main books and articles that have given me ideas or aroused dissent. In this respect, as in others, the bibiliography is a highly personal statement.

I. CHANGING CONCEPTS OF WORK AND LEISURE

DeGrazio, Sebastian, Of Time, Work and Leisure. New York: Doubleday, 1964.

This pioneering essay is a useful introduction to the topic. DeGrazio explores the history of work and leisure as ideal and practice, contrasting the classical Greek ideal of leisure with the modern American view. Along the way he challenges many modern myths, in particular, the notion that the machine has freed man by increasing his leisure time. Although I find his conclusion--the solution to the modern problem of leisure is return to an earlier, simpler way of life--hopelessly romantic, I value the book for its insights on how words and ideas have changed their meaning over time and the influence of older meanings on contemporary life. We need more studies like this exploring work and leisure in different cultures and societies as well as across centuries to give perspective to our own values.

Green, Thomas F. Work, Leisure and the American Schools. New York: Random House, 1968.

One of the most thoughtful statements on the topic that I have seen. Green argues for a new view of work that "is more compatible with the demands of modern life and at the same time communicable to men through ways of thinking with which they are familiar." The malaise of modern life, he believes, stems in part from our view of work as a way of defining one's identity and worth. This ideal becomes

[1] This bibliography and the annotation, except for the few noted otherwise, were prepared by Janet Berls, Associate Director, Change in Liberal Education.

a "cruel hoax" in an environment which does not provide enough meaningful jobs or opportunities for self-fulfillment. His conclusion is radical, and, for me at least, persuasive. We need a conceptual distinction between work and job, a view of one's job as simply a way of making a living so it need not carry the heavy psychological burden of providing self-identification and fulfillment. Green explores the implications of this thinking for society in general and education in particular. If his thesis seems a bit grim, it is at least worth pondering.

Huizinga, Johan. Homo Ludens: A Study of the Play Element in Culture. Boston: Beacon Press, 1950.

Like work, the subject of leisure deserves more attention than it has received. The bulk of research on the topic tends to concentrate on what people do in leisure time and the duration of these activities. Useful as these studies are, they give little insight into that aspect of leisure that is perhaps the most significant--namely, the quality of the experience.

A notable exception is Huizinga's seminal anthropological study, a work that seeks to penetrate the meaning of at least one aspect of leisure--the element of play. Huizinga tries to identify those characteristics of play that distinguish it from ordinary activity. What play is in itself and what it means for the player. "Not being ordinary life, play stands outside the immediate satisfaction of wants and appetites, indeed, it interrupts the appetitive process. It proceeds within its own proper boundaries . . . according to fixed rules." With remarkable insight and scope, Huizinga shows how forms of play manifest the deeper concerns of a culture while fostering them in very subtle ways. We learn, for example, how profoundly the play instinct has nourished such various human activities as law, war, poetry, art, etc. It is Huizinga's great contribution to have discovered in the play element of these activities a common denominator and an important factor of culture.

An enormously stimulating book that opens up a whole new line of research. For instance, on the incidence of extraordinariness and transcendency as it occurs in our own leisure time activities.

Miles, M. B. "On Temporary Systems," Innovation in Education, ed. by Matthew B. Miles, New York Bureau of Publications: Teachers College, Columbia University, 1964.

From a different perspective, Matthew Miles draws our attention to the role of temporary systems within the more permanent structures of our social life. Temporary systems, according to Miles, are phenomena like games, carnivals, task forces, vacations, and so on. Some systems like retreats and games serve as essentially

restorative function by offering temporary breaks and expressive release from normal routine activity. Others, like workshops and commissions, can bring about change in permanent systems by offering opportunities to focus on a particular problem or task away from ordinary pressures. Miles compares the experience in such systems to Huizinga's understanding of play activity. In both, there is a stepping out of real life into a temporary sphere of activity with a focus on its own and a commensurate release of energy. We need to think more seriously about ways of developing a rich array of institutions that can unleash creative energies and satisfy deeper human concerns.

I feel the following five books significantly enrich the exploration of the role of work, leisure and education in contemporary America.

-- E. Reagin

Arendt, Hannah. The Human Condition, New York: Doubleday Anchor Books, 1959.

A philosophical and historical analysis of the "central dilemmas facing modern man." The concepts of labor and work form two central chapters in the discussion. Arendt's book is background for many other recent discussions of work.

Perkinson, Henry J. The Imperfect Panacea: American Faith in Education, 1885-1965. New York: Random House, 1968.

Perkinson's work is particularly helpful in considering the purpose of higher education against a historical background. The chapter on "Economic Opportunity and the Schools" provides historical material clarifying many of the issues being discussed today.

Clark, Burton R. Educating the Expert Society. San Francisco: Chandler, 1962.

This study of the sociology of education is a bit dated in its treatment, but still merits attention.

Ellul, Jacques. The Technological Society. A vintage Book: 1964.

This is an essential book for understanding the full context within which education and work exist and what concept of leisure is possible

in our society. The entire book should be essential study. However, the few pages Ellul devotes to "Educational Technique" contains what must be said about most current educational directions. These words are heard in many places now, but they are best said by Ellul.

Pieper, Josef. Leisure the Basis of Culture. New York: Pantheon Books, Inc., 1952.

Pieper's philosophical and theological criticism of contemporary social trends, rooted in the European context, is of great interest. His constructive description of leisure is the most persuasive. At the same time, his analysis of the meaning of work as a concept and the way in which that concept is used in contemporary political and social movements is of great help. Every educator should read this book before planning career education programs.

II. WORLD OF WORK

The 1970's saw the opening of a great debate on the quality of work in the United States. Among the numerous books and articles perhaps the most useful to the general reader are:

O'Toole, James, et al. Work in America. Cambridge: MIT Press, 1972.

A justly famous report that lives up to its title--the meaning of work in all aspects of our lives, economic, social and personal. The assumption is that work, health, family structure and education are not separate, discrete areas, but interrelated; that the problems of job dissatisfaction which is the book's major theme, have multiple, complex causes. What makes the analysis particularly useful is its precision in showing how different institutions and parts of society interact.

Contains an impressive array of alternative, practical suggestions for improving the quality of work, although, in my view, it overstates the case for job redesign as the principal solution.

Levitan, Sar and William Johnson. Work is Here to Stay, Alas. Salt Lake City: Olympus Publishing Co., 1973.

An important critique of O'Toole, especially on the issue of

job redesign. Levitan raises a point that is impossible to ignore, "Job reform cannot change the nature of work to be done; at some point, even the 'enriched' job of assembling a telephone book appears meaningless." The book contains a useful summary of leading theories and experiments in job redesign, with a critical evaluation of their potential.

Berger, Brigitte, " 'People work'--the Youth Culture and the Labor Market." The Public Interest, No. 35, Spring 1974.

Sociologist Brigitte Berger offers a provocative solution to the problem of improving the quality of work. She sees a potentially explosive social problem emerging--the contradiction between the increasing aspirations of young people for meaningful work and the realities of the job market. The only alternative, she believes, is for the government to create such jobs on a massive scale.

III. EDUCATION AND WORK

A. College Graduates and the Job Market

Trivett, David A. "Jobs and College Graduates, ERIC Higher Education Research Currents, November 1975.

An excellent brief survey of current research on the job plight of college graduates and future trends.

Gordon, Margaret S. "The Changing Labor Market for College Graduates," in Higher Education and the Labor Market, ed. by Margaret S. Gordon. New York: McGraw Hill Company, 1974.

Margaret Gordon offers a perspective on the current situation by examining the changing demand for college graduates, especially since the 1950's. In this context she also examines future job prospects for college graduates as a whole and in selected occupations. A useful introduction to the technical aspects of the problem.

Berg, Ivar. Education and Jobs: The Great Training Robbery. Boston: Beacon Press, 1971.

This book started the current debate about the underemployment of colleges graduates. Berg was one of the first to discover

that large numbers of college graduates are in jobs that require less education than they have--jobs previously filled by persons with fewer educational credentials.

O'Toole, James. "The Reserve Army of the Underemployed." Change 7 (I - May 1975).

An informative and thoughtful essay on future employment trends and the relationship of education and jobs; it argues convincingly, I think, that underemployment of college graduates has become a permanent feature of post-industrial society.

These two references cover both sides of the critique of career education.

-- Ewell Reagin

Grubb, W. Norton and Marvin Lazerson. "Rally Round the Workplace: Continuities and Fallacies in Career Education," Harvard Educational Review, Vol 45, No. 4, November 1975.

This is the best critical interpretation of career education. The continuity traced is to vocational training.

Hoyt, Kenneth. "Setting the Record Straight: A Reply to Grubb and Lazerson." Keynote address to the Second Career Education National Forum, Wahington, D.C.

This is a must. Hoyt is here replying to the Grubb and Lazerson criticism of career education. Hoyt is without question the most articulate interpreter and defender of career education. In this talk, some of the underlying concepts and assumptions of career education are most clearly stated.

B. Role of Colleges in "Career Education"

The starting point for any discussion on the role of education for work and leisure must be the question of the purpose or value of education. Literature on this topic is, of course, immense and, in my view, largely unsatisfactory. What we have, for the most part, are polemics in defense of liberal arts per se or career education. The most balanced and lucid appraisal that I have seen is:

Ashby, Eric. Adapting Universities to the Changing Society. San Francisco: Jossey-Bass. 1974.

What can colleges and universities do to prepare students for changing careers? A popular solution these days is vocational training. Yet most of the serious research on the topic tends to refute the claims of advocates regarding the effectiveness of vocational education in providing marketable skills and guaranteeing students "good jobs". For a useful survey of recent studies see the O'Toole article in Change and the chapter on education in Work in America cited above.

Sexton, Robert F., and Richard A. Ungerer. Rationales for Experiential Education, ERIC/Higher Education Research Report No. 3. 1975.

This is another approach with a long history--cooperative education. Sexton and Ungerer's little book is an excellent survey of the literature on experiential education which in their definition includes cooperative education, internships and work/study programs. I agree with their conclusion that most of the literature on the topic is uncritical. More research is needed to determine the effectiveness of such programs in integrating the work experience with the regular curriculum and their real potential for career development.

Inevitably, there has been a good deal of writing and talk recently about alternative strategies for career education and the need to integrate liberal arts and career development. Most of the works that I have seen are shot through with rhetoric and generalizations that are not particularly helpful. Rarely, for instance, do authors describe what such programs might look like or precisely how one can integrate career training with a liberal arts curriculum.

Toffler, Alvin, ed. Learning for Tomorrow. New York: Random House, Vintage Books, 1974, Chapter 16.

O'Toole, James, et al. Work in America, Chapter 6.

Both are highly informative and suggestive essays. Though focusing on high schools, the chapter in O'Toole is relevant to higher education as well. It suggests ways in which a traditionally educated faculty might assist with career exploration through such means as "information-rich" alternatives, gaming and role-playing.

In Learning for Tomorrow, Phil Werdell examines what student groups are doing to locate new and more meaningful careers and through their experiments in creating new kinds of work. Contains much useful material and bibliography for those who wish to look more closely at this most promising development.

Towards a Learning Society, Carnegie Commission on Higher Education, October 1973.

For many, present economic conditions dramatize the need for a radical reorganization of postsecondary education. This means providing more options for people to choose between work and education and to alternate between them. Towards a Learning Society examines the forces pushing towards a new system and the problems and opportunities these developments create. In the face of the changing nature of work and adult life, the present lock-step system of higher education seems an anachronism. Workers, for instance, are requiring new and different skills to prepare for several career changes over a lifetime. New clientele, women, minority groups, etc., are seeking access to advanced education while many young people are demanding opportunities to test out alternative career options and more flexible forms of education. In the judgment of the authors, these challenges require a bold new program of universal lifetime education with appropriate funding.

This is an important book on the structural aspects of higher education, though it neglects the all important issue about the kinds of changes in style and content of education that such a new system would require.